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Geschichte der Jesuiten in den Ländern Deutscher Zunge. Von BERNHARD DUHR, S.J. Erster Band. *Geschichte der Jesuiten in den Ländern Deutscher Zunge im XVI. Jahrhundert.* (Freiburg im Breisgau: Herder. 1907. Pp. xvi, 876.)

THE Society of Jesus has never lacked self-consciousness. Born in an introspective and a scribbling age, autobiography was its earliest habit. Ignatius Loyola himself at its birth laid bare for the spiritual training of his followers the innermost experiences of his soul; and amid the crowding cares of his later years he found time to dictate his memories of a life which, as he himself declared, but mirrored that of his order. The order which thus he created after his own image he encouraged to a like self-revelation. His earliest and most docile disciple, the Savoyard Peter Faber, who laid the foundation for its career in Germany, emulated his master by jotting in a journal day by day every pious emotion, plan, or prayer; and this *Memoriale*, copied ever afresh by loving hands in novice-house and college, became in its turn a model for imitation. Already in 1540, the year of the formal establishment of the order, Ignatius instructed his associates to report to him in weekly letters "what God had wrought through them". When presently they were scattered, not through Italy only, but throughout all Europe, he was content if those in charge of province or of college in lands transalpine would write him but a monthly letter and from those in the far Indies a yearly might suffice; but, whether this express report were weekly or monthly or yearly, all these superiors were charged besides to set down, in person or by deputy, "whatever might make for edification", and thrice each year to send it in to Rome. And the loyal sons of the order who out of such materials before the end of its first century compiled the histories which till now have been the classic source for our knowledge of its beginnings, concerning themselves only with what God through it had wrought and what might make for edification, were still but autobiographers.

Three centuries more have gone. The Jesuits, trained by their work on the *Acta Sanctorum*, have ripened into the keenest and most relentless of historical critics. Their documentary records, even the most intimate, seized in great part by hostile authorities at the suppression of the order in the eighteenth century, lie scattered throughout Europe, accessible to every student; and foe has vied with friend in bringing them to the light of print. If Catholic hands have given us the letters of Loyola, of Faber, of Canisius, it is the *Monumenta Germaniae Paedagogica* which (though not without Jesuit help) has published the documents of their work for education, the Society for Rhenish History has edited by the unfriendly pen of Hansen a rich body of their records drawn mainly from the archives of Cologne, and a half-dozen hostile historians have mined in the yet richer spoils at Munich. What wonder that the restored order should itself (since 1894) have undertaken the publication in full of the sources for its history? What wonder that

it should now put to use these *Monumenta Historica Societatis Jesu* in a series of vernacular histories written by Jesuit hands?

It is at least no wonder that the volume on the Jesuits in lands of German speech should be assigned to Father Bernhard Duhr. For years he has been the order's foremost apologist. His well-known *Jesuiten-Fabeln*, enriched in edition after edition since its first issue in 1891, shows him at home everywhere in Jesuit history, and by no means through Jesuit sources alone; while a multitude of more elaborate studies, published during the last quarter-century in magazine or monograph, attest the keenness of his scholarship and mark him as especially the historian of the German Jesuits. It is on these studies, indeed, that great part of the present volume rests.

But can a Jesuit be trusted even now to write the story of his fellows? Of the theory that a Jesuit's highest aim is to glorify his order and that to this end all means are permitted him, Father Duhr makes short work: "a lie stays a lie and wholly to be condemned, deceit stays deceit and wholly to be condemned, even though the holiest end be through it sought or furthered." And to the present reviewer, at least, his book seems from beginning to end an honest book. Both in the policy of his order and in the acts of its members he can see not only blunders but faults, and these he is frank to point out and to censure. What is yet more to the purpose, his point of view as a critic is no wholly antiquated or narrowly Catholic one—witness his pages on the censorship, on the treatment of heretics, on diabolism. It does not follow from this that his book is impartial. He himself recognizes that "in the love and the loyalty which a member has and must have for his order there lies a danger"; but he counts it no greater than that of the historian who writes the history of his own land, and urges against it not only the better knowledge which comes from inside acquaintance but the folly of want of frankness in a history meant primarily for the use of his fellow Jesuits, who need to learn caution and modesty not less than courage and enthusiasm. His critics, however, will hardly see in his mild verdicts only loyalty to the gentle maxim that "unloving criticism is not less to be shunned than uncritical love." But the day has not yet come when apologist and critic can be expected to look with the same eyes on this best loved and best hated group in modern history. It is much that Father Duhr has at least brought us a great step nearer to that day.

The least entertaining part of the present volume is the opening third devoted to the establishment of the Jesuits in Germany and to the statistics of their provinces and colleges, too compact for easy reading. Full of interest are the next chapters on the Jesuit schools and their life, familiar to Father Duhr through so many earlier studies and through his work for the *Monumenta Paedagogica*. There follow chapters on "soul-care" (the work of the Jesuits in pulpit and confessional), on their reform of the convents, on their work for the sick, the poor,

the soldier, the prisoner; then on the indoor life of the Jesuit houses—the training of the novice and the scholastic, their recreations and daily habits, their domestic economy and administration. A chapter on the Jesuit buildings in Germany is the contribution of a colleague, Father Braun, whose summing up is a denial of the existence of a “Jesuit style” in architecture. “Before Vignola built the Gesù at Rome the *baroque* already existed; and it was not merely the Jesuits who brought it into use—it was all Rome and all Italy.” Father Duhr next describes the German Jesuits as authors, scoring them for their share in the brutal polemics of the time, while bringing out, and with justice, the efforts of the order for greater courtesy in discussion. A chapter gives us the substance of his monograph on the Jesuits at the courts of the German princes, another that of his interesting study on “the 5% quarrel” (*i. e.*, the controversy over the taking of interest on money), and still another, under the title of Devil-mysticism and Witch-trials, a renewed and a cogent defense of the order against responsibility for the witch persecution. That individual Jesuits, even Peter Canisius, were largely responsible for the persistence of exorcism, he does not deny or defend; that the belief in demoniacal possession thus fostered promoted the belief in witches he is at pains to illustrate; that many Jesuits shared this belief too and furthered by voice and pen the panic born of it he narrates in full; but that opinion was at one in the order on this subject, that the charge of witchcraft was ever made by it a cloak for the punishment of heresy, or that the superiors ever intervened save to dissuade from meddling with the matter, he not only denies but does much to disprove. Two closing chapters are devoted to “character-sketches” of three typical Jesuits—Joannes Rethius, Paulus Hoffaeus, and Georg Scherer—and to the curiously conflicting estimates of the Jesuits “in the judgment of the time”.

The handsome volume is made handsomer by a wealth of thoroughly historical and wisely selected illustrations—portraits, plans, views of towns and of buildings, facsimiles of manuscripts and of title-pages.

GEORGE L. BURR.

The Life and Letters of Sir Henry Wotton. In two volumes. By LOGAN PEARSALL SMITH. (Oxford: The Clarendon Press. 1907. Pp. xxiv, 508; 564.)

THE name of Sir Henry Wotton is generally familiar to lovers of English literature. They remember a few of his enduring poems, particularly the “Character of a Happy Life”, and the tender couplet in memory of the widow of Sir Albertus Morton:

“He first deceas’d. She for a little tried
To live without him: lik’d it not and died.”

They remember, too, that Izaak Walton prefixed to the posthumous and confused collection of Wotton’s works, entitled *Reliquiae Wottonianae* and thrice reprinted between 1651 and 1685, a memoir which has itself